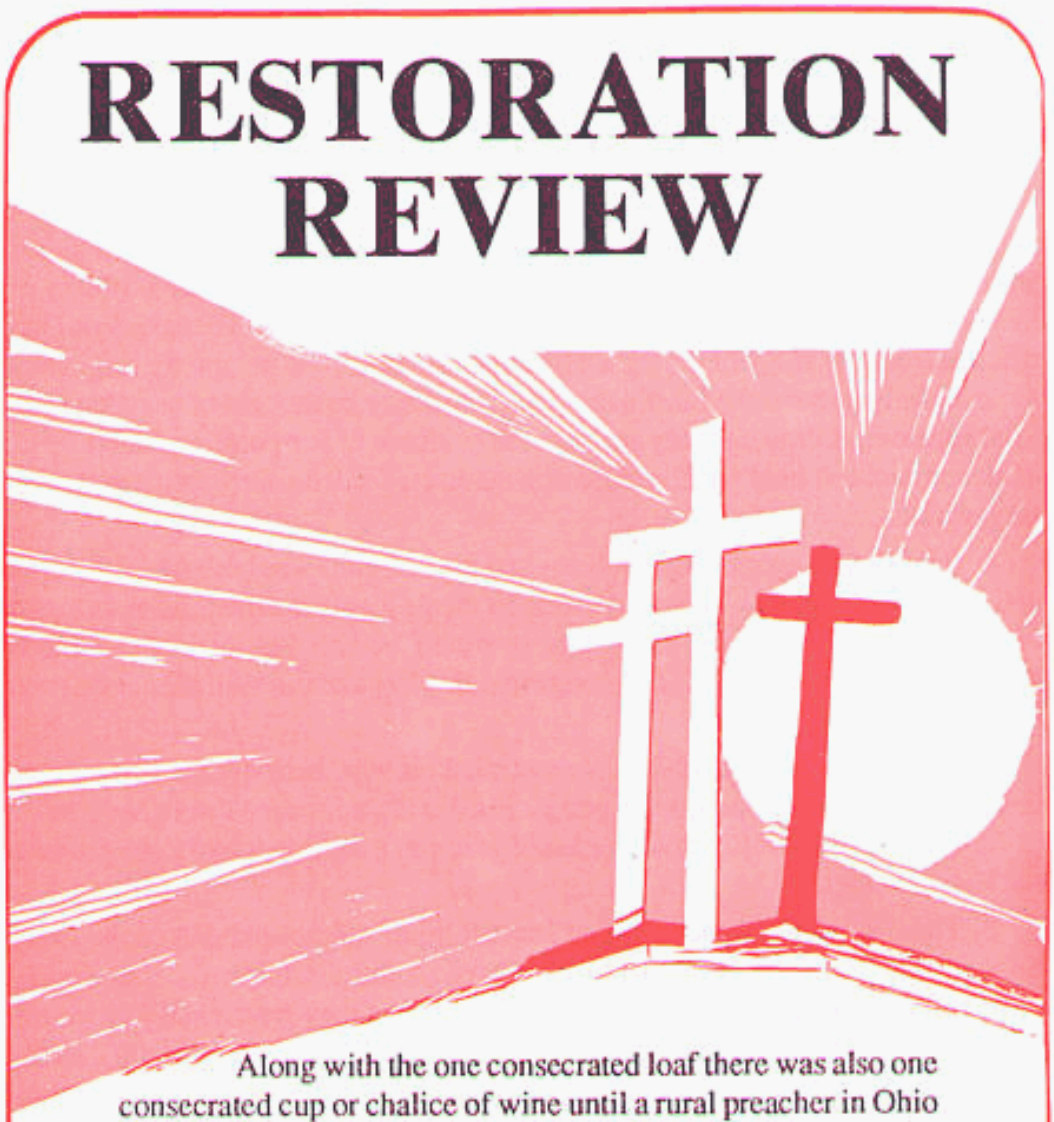
# RESTORATION REVIEW



Along with the one consecrated loaf there was also one consecrated cup or chalice of wine until a rural preacher in Ohio invented the tots and trays in 1893. With the discovery of a process by which unfermented grape juice could be preserved there was a shift from the wine also. The temperance movement helped this transition until most Protestant groups outside Episcopalians and Lutherans adopted the diced bread and the dram glasses of grapejuice.—Dale Moody, *The Word of Truth*, p. 472.

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**The Meaning of the Lord's Supper**

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*The Sense of Scripture: Studies in Interpretation . . .*

## THE MEANING OF THE LORD'S SUPPER

In previous installments we have studied various principles of interpretation, along with a few recognized rules, and even some hermeneutical fallacies. This time around we will seek to apply what we have learned to a particular problem, the meaning of the Lord's Supper. I will do this by presenting a list of conclusions I have reached from my study of the data, especially as they relate to how we might more meaningfully observe the Lord's Supper. These may be thought of as propositions to be considered, drawn as they are from the evidence of Scripture, as I interpret that evidence, and certainly not dogmatic affirmations. I will not attempt to prove every proposition.

1. The Lord's Supper between Jesus and his disciples was both the Last Supper and a Farewell Dinner. They had had such meals together often. Jesus at least as he prepared for this meal knew that it would be the last, and he planned it accordingly. He thus introduced things into this last and farewell dinner that were new.

2. The Lord's Supper was a Passover meal. It was therefore very Jewish, and it was like many other such meals going on about the same time throughout the city of Jerusalem. Mk. 14:12 makes it clear that it was a meal that had to be prepared, the Passover meal.

3. There is reason to believe that Jesus himself did not partake of the Lord's Supper, that is, of the bread and cup offered to the disciples, for they were in reference to himself. Since Mk. 14:22 says "And as they were eating, Jesus took bread," we may conclude that Jesus may have joined in the eating of the Passover meal itself, but not of "the bread" and "the cup." But maybe not. He may have been fasting, for his death was imminent and he knew it.

4. There is a conflict as to the time between Mt-Mk-Lk, who clearly state that it was a Passover meal, "when they killed the Passover lamb" (Mk. 14:12), and John, who in 13:1 says that it was a day "before the feast of the Passover." Jn. 18:28 shows that at least some Jews had not yet eaten the Passover even after Jesus' arrest. This may be resolved by the fact that the Passover was observed on two different days of Passover week, some going by the Roman calendar and some by the Jewish. Mt-Mk-Lk were using one calendar, John the other. Since the Jewish days began at sundown, we may conclude with Mt-Mk-Lk that the Lord's Supper was on Good Friday (Thursday night) and that our Lord was tried and

crucified later that same day. John, following a different calendar, supposes Jesus followed those Jews who celebrated the Passover on Thursday Wednesday night), and so his account places it a day earlier. It is no big deal.

5. Much of the meaning of the Supper is in the words Jesus used. When he took the bread and gave it to his disciples, he said "This is my body," which they could not possibly have understood to be his literal flesh since he was still in his body before their very eyes. Nor is it likely that Jesus meant merely that the bread "represented" his body. Since the Jews did not, like the Greeks, distinguish between body and spirit, but saw both as the life principle that makes a man what he is, it is likely that Jesus meant something like "This is myself sacrificed." When he said in Mt. 6:22, "The lamp of the body is the eye," he uses body in a similar way, to refer to the whole person and not simply to the flesh. Only Paul tells us (1 Cor. 11:24) that Jesus added "which is broken for you" when referring to his body. Since Jesus' body was never literally broken, we can take this to mean that Jesus himself was "broken" in heart and soul by the ordeal of the Cross.

6. When he took the cup and said ,"This is My blood of the new covenant, which is shed for many for the remission of sins," he made one of the most remarkable statements of his entire ministry. It was the only time he ever referred to the New Covenant. He referred to his sacrificial death as if it were already accomplished. The cup points to his obedience unto death, which made the New Covenant possible. He therefore meant something like "This is my blood which is soon to be shed for many, which will make possible the new covenant between God and man."

7. Paul (I Cor. 11:25), whose account of the Supper is the earliest, which he said he received from the Lord (directly or through other disciples?), joins Luke (22:19) in telling us that Jesus also said, "Do this in remembrance of me," which is probably the most often quoted of any of the eucharistic sayings of Jesus. We even engrave them on Communion tables. But if we quote this saying the most we may understand it the least, for it surely does not simply mean that we are to remember what a great person Jesus was or recall things about his life. "Do this in remembrance of me" beckons us to recall an event in the past with such power that it brings a blessing in the present. We "remember" by entering into the event ourselves and becoming a participant in his suffering. It is more than a "memorial." It is a sharing in the gift of life, the repeated acceptance of the gift of salvation.

8. Again it is only Paul who records these words, which may be his own statement rather than a quotation from Jesus: "For as often and you eat this bread and drink this cup, you proclaim the Lord's death till He comes" I Cor. 11:26). This means that the Supper itself, celebrated by those who believe that Jesus is the risen Lord, is a proclamation of the

gospel. The use of "till he comes" places no emphasis on the when of Jesus' coming. The great hope is that he will indeed come, and the saints proclaim their faith in that promise by meeting and breaking bread.

9 All three gospels record this statement from the lips of Jesus: "I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." This shows that the Supper points to the future as well as to the past and the present. This probably reflects a belief that Jesus shared with the Jews of his day, that God has prepared a heavenly banquet to which all his children will be invited. The Messiah would host such a banquet. In the New Testament eating together is an expression of intimate fellowship, as in Lk. 14:15, "Blessed is he who shall eat bread in the kingdom of God," and Rev. 3:20 where Jesus promises to go in and dine with anyone who will open the door when he knocks. In promising to drink with his disciples in "that day" he is referring to the heavenly banquet, not to the ongoing celebration of the Supper through the centuries. Jesus does not drink with us when we meet as his church to break bread. We drink with each other in reference to what he has done for us. But he is with us when we drink together. In "that day" in heaven - he will drink with us, which is a way of referring to the intimate fellowship we will have with him. You will note that "again" does not appear in the text, as if "I will not drink again," but simply "I will not drink." While he did drink with them on previous occasions, it is not likely, as we have seen, that he did so the night he instituted the Lord's Supper.

10. The Supper as a whole, especially Jesus' words and actions, including the washing of feet, was what the scholars like to call "prophetic symbolism." It was after the order of Isaiah going about barefoot and Jeremiah breaking a bottle. Jesus was reenacting what had not yet happened. It was a kind of prophecy. The bread was his body that had already been broken and the cup was his blood that had already been shed. It can mean the same to us in that his sacrifice is continually cleansing. His death keeps on saving us. It is past, present, and future.

Once we have a fairly accurate picture of the Lord's Supper as it is described in the New Testament, we still have the task of relating it to our own time. This calls for a different set of propositions.

1. There is no way for us to "restore" in exact detail the Supper as it was observed by Jesus and his disciples or even by the early church, if for no other reason because it was originally part of a Passover meal. Mt. 26:26 says, "While they were eating Jesus took bread." We do not and probably could not take the Lord's Supper while we are eating a meal, unless we tried to do what the early church did for a time, take the Supper in

conjunction with the Agape or love feast. But even the early church did not celebrate the Supper during Passover as Jesus did. If they had they would have taken the Supper only once a year, for Passover came but once a year.

2. The data we have defies any exact pattern for taking the Supper. We always serve the bread and then the cup, which is the order in Matthew, Mark, and Paul. But Luke (22:17) has Jesus taking the cup first, then the bread. In fact in Luke he takes the cup twice! But that again reminds us that it was a Passover meal where there were four symbolic cups. Luke being right, as we believe he was, Jesus must have taken two cups during the Supper, not just one. Are we then to take two cups? That may depend on what you make "restoring the ancient order" mean.

3. We must recognize that there is hardly any resemblance between the way we take the Lord's Supper and the way Jesus did, or even the early church. We would feel out of place if we reclined with them at the celebration of the Passover sader. They drank wine and did not just sip grape juice; they broke a hunk of bread and ate it and did not pick up a diced wafer or a pinch of Matzo cracker. There were but twelve of them, which again was the right number for a Passover meal. There is no way for us to serve scores or hundreds in the same atmosphere. But it is all right for us to do it differently (we really have no choice) so long as we capture the meaning of the Lord's Supper. There are things we might do to make it more meaningful.

4. We could capture the "small group" atmosphere by taking the Supper in our classrooms rather than in "the sanctuary," and thus have five to twenty or more gatherings in each congregation on Lord's day for the Supper. This would allow for an intimate fellowship and mutual sharing around the table as it was with Jesus and his disciples.

5. This would allow for a single chalice or cup, and all could drink from the same cup as did Jesus and his disciples. Scores or hundreds of tiny plastic cups stacked several feet high in silver trays and served by a dozen waiters makes it very difficult to catch the symbolism of the Supper we read about in the New Testament.

6. There should also be one loaf placed before the partakers, not diced wafers or Matzo crackers. A loaf and not crumbs. It need not be unleavened. When Jesus "took break" it was unleavened only because it was a Passover meal. He did not choose unleavened bread, and he certainly did not prescribe it. It would be appropriate for us to "take bread" that is consistent to our way of life, which is not Matzo crackers (Herein is probably our greatest sin in the way we do the Supper) or unleavened cakes. I would suggest a large loaf of French bread, the bigger the better. Let it be blessed and broken, like Jesus did, and let it be passed among the believers, not on a plate but hand to hand, so that they could literally break bread together. One could hold the loaf while another broke off a piece (not a

crumb), and thus they would break bread together, perhaps on their knees. In the same way we would pass the chalice to each other and drink together, just a few of us, no more than twelve to each room. We could then repair to the auditorium to sing and praise God together and for the preaching of the gospel. We could rotate the groups so that in time we would all break bread together in an intimate fellowship.

7. This would capture the symbolism that Paul spoke of in 1 Cor. 10:17, "For we, being many, are one loaf and one body; for we all partake of the one loaf." It is rich symbolic truth when the community of believers gathers around one loaf. What are we saying when we gather around crumbs? Is the body one or is it divided?

8. While the earliest church broke bread on a daily basis (Acts 2:46), it appears to have eventually settled on a weekly observance, every first day (Acts 20:7). The modern church should observe it no less frequently than weekly, even if we cannot be dogmatic about it. Since the apostle says "As often has" (I Cor. 11:26), we have to leave the time and frequency open. But we can agree with I. Howard Marshall who concludes after an exhaustive study of the sources: "In line with what appears to have been the practice of the early church in the New Testament the Lord's Supper should be celebrated frequently in the church, and there is good reason for doing so on each Lord's Day."

9. The Supper can be conducted by any believer that is appointed by the church to do so. It does not have to be "consecrated" by priest or minister. There is no reason to exclude women.

10. There should be no prayers or extended ritual. Only the breaking of the loaf and thanksgiving, which is why it is sometimes called the eucharist, meaning thanksgiving.

11. It should be open to all who profess to be disciples of Christ, including believing children. There is no basis for making baptism a condition for taking the Lord's Supper. A church has no right to lay down conditions. It is the Lord's Supper, not the church's supper. The church should "neither invite nor debar," as the Campbells put it. Each one is to examine himself, "and so let him eat."

12. Around the table is the ideal time to give testimonials of love for one another and of concern for the sick, the poor, and the oppressed.

13. The Lord's Supper is the profoundest testimony we can give to the unity of the body and the fellowship of the Saints. You are in fellowship with anyone with whom you can meaningfully break bread. To make the Supper factious or to use it in any divisive way is what Paul was referring to by the phrase "discerning not the Body" (1 Cor. 11:29), which should probably be capitalized as I have done, for it refers not to the bread but to the Body of Christ, the church. We eat and drink damnation to ourselves, not simply by not

being as reverent as we might, but by refusing to behave in a way consistent with the unity of the Body. This is why some in the Corinthian church were ill and some had died, a "sin unto death" judgment (1 Cor. 11:30).

That is a good note to close on: that in the early church the Lord's Supper was taken so seriously (by the God of heaven as well as by the apostles) that when what it stood for as a symbol of the united Body was flouted by a factious spirit the penalty was sickness and even death. Just as one who refuses to forgive should not pray the Lord's prayer, so one who has a sectarian heart should not partake of the Lord's Supper, lest he eat and drink damnation to himself. — the *Editor.*

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## THE METHODISTS: "THINK AND LET THINK"

There are five Methodist churches in Denton and I have visited all of them. Three of them are mainline United Methodist, one is an independent Methodist, having separated from the large First United Methodist Church years ago over liberalism and polity. It is governed by a local board and not by a bishop. Then, there is the St. James African Methodist Episcopal Church (black), which is a separate denomination dating back to Colonial America.

The A. M. E. Church, as it calls itself, was organized in 1787, after Richard Allen and five other blacks were pulled off their knees while praying at the St. George Methodist Episcopal Church in Philadelphia in an area reserved for whites. Allen was born a slave in 1760, but at 23 he was able to purchase his freedom. Once he walked out of the white Methodist Church, he started the Free African Society, which in 1816 became the A. M. E., the first independent black church in the world, and it is today the second largest Methodist denomination.

The Denton A. M. E. is one of the oldest churches in our city (1875), and it has a woman pastor. Her service is far more emotionally restrained than is the case with most black churches, especially the Pentecostals who are often uncontrollably expressive. She had somewhat to say in deference of blackness and of women preachers. She claimed that it was a black man, Simon Niger, who first carried the Cross, but she had her Simons confused. Simon, father of Rufus and Alexander (Mk. 15:21) was forced to carry Jesus' cross, but he was almost certainly not black, while Simon Niger, a black man, is referred to as a prophet or teacher in the church at Antioch (Acts 13:1). But it might be better anyway to be a willing teacher in the church, as was Simon Niger, than an unwilling bearer of the Cross, as was the other Simon.

As for the charge that women preachers exercise authority over men, she said she had done that all her life in her family and still does it, referring to her five sons. Those who are aware of the matriarchal nature of the black family can appreciate the truthfulness of her remark. It is understandable that there is nothing in black theology that keeps women from running the church.

To her barely integrated audience (only one white couple beside myself) she said, "You black folk that don't like white folk, and you white folk that don't like black folk, if you don't get it together here, you're not going to mess up heaven!"

The afternoon I attended the A. M. E., Feb.14, 1988, was their Founder's Day celebration, so the pastor made several references to black history. She said that the Methodist have always been a singing people, and she recounted the origin of "Steal Away," which was the password among the slave cabins, calling them to worship in a nearby grove of trees. They often refer to themselves as the "Sons of Allen," in reference to their founder. A state historical marker graces the yard of this church in recognition of its significance to Denton and Texas history.

The special speaker for the occasion was a man who grew up in that church, "one of our boys," as the pastor described him, who now sits as a district judge in Fort Worth. He expressed confidence that Jesse Jackson could be elected President. He was strongly anti-Reagan.

The virtually all-white First United Methodist Church (Denton churches are almost totally segregated) was having high school graduation day when I visited on May 24, 1987. Of the 43 graduating seniors 16 of them conducted the worship, which consisted of praise, prayers, and readings, as well as "witness of the Word" in which six students spoke briefly on "Reflections of love." One of these was the daughter of a local attorney whom I taught at the same high school 25 years ago. It reminded me how long I've been in this city and how wide-ranging my experiences have been.

One of the Methodist churches is growing substantially, which is unusual these days for any mainline church. Most are declining at an alarming rate. The United Methodist and United Presbyterians, for example, have lost about 20% of their members in the last 20 years. This congregation is growing, the pastor tells me, because of its emphasis on family ministry and because it is in a growing community.

Church growth can be deceiving, for usually the growing church draws its members from other churches and not from the unchurched world. An amazing statistic I picked up at Princeton is that 60% of the children of the United States never attend Sunday School.

That is how P. H. Welshimer built one of the largest Christian Churches in the history of the Stone-Campbell movement, in Canton, Ohio, and mostly from the unchurched. He went after the kids.

The Methodist church is unique in that it did not begin as a protest against the church to which its founders belonged. It began as a missionary effort to bring sinners into their Mother church, the Church of England from which it eventually separated. "Methodist" was a nickname given the followers of John and Charles Wesley. Their "Holy Clubs," through which they evangelized functioned so methodically that they were dubbed "Methodists." The Methodist clubs functioned for years within the Anglican church, and the Wesleys insisted all along that they simply preached "the good old Church of England doctrine."

The Wesleys intended that their societies, which were "to help each other work out their salvation," always remain within the Mother church , and John Wesley never considered him self having left, choosing to be buried in his Anglican clerical attire. But in time, when the Anglicans did not accept the "call to holy living" promoted by the Wesleyans, the Methodist societies became churches. That was 250 years ago.

The Methodist movement has some interesting likenesses to the Stone-Campbell movement: one being that both intended to remain within the existing church and not start another denominati6n. Both were renewal efforts, one stressing missions, the other unity. Both sought to reject creeds and base fellowship on faith in and obedience to Jesus. The Wesleys had but one condition for acceptance into their societies, "a desire to flee from the wrath to come and to be saved from their sins."

John Wesley had a slogan for fellowship much like those in our own movement: "As for opinions which do not strike at the root of Christianity, we think and let think." When some of the Methodists in America in 1794 became the first Christian church in this country, one of their founding principles was: "Liberty of conscience the duty and privilege of all." It was Wesleyan inspired as was our motto "Christians only," which Wesley expressed as "Be downright Christians."

Freedom is therefore at the heart of the Methodist heritage, which has made them vulnerable to the criticism of not believing anything much. But they have always been orthodox Protestants, believing in the fundamentals of the Christian faith. In terms of liberty of opinion they have an enviable heritage. Near the end of his life John Wesley noted that other churches will not accept anybody "unless you hold the same opinion with them, and adhere to the same mode of worship." He added:

> The Methodists alone do not insist on your holding this or that opinion, but they think and let think. Nor do they impose any particular mode of worship, be it what it may. Now, I do not know of any other religious society either ancient or modern, where such liberty of conscience is now allowed since the age of the Apostles. Here is our glorying; and a glorying peculiar to us. (Quoted in Umphrey Lee, *Our Fathers* and *Us*, p.9)

But John Wesley had his convictions. For an amazing 52 years he preached in all three kingdoms of Great Britain and in America, during which time he and his coworkers gained 137,000 members. Claiming that "All the world is my parish," he preached Jesus Christ and him crucified to all who would listen, especially to the oppressed and downtrodden. And at great hardship and persecution he travelled 8,000 miles a year, mostly by horseback. His journal has been described as the most amazing record of human exertion ever penned or endured.

While the Methodist Church in the United States is episcopal, it is not in Britain. Wesley always questioned it, charging that "the divine right of the Episcopacy was never heard of in the primitive church." He was a strong advocate of the priesthood of all believers and the sanctification of all Christians.

Our debt to the Wesleyan tradition is obvious. If nothing else we sing their great hymns. In the *Great Songs of the Church*, used by many Christian Churches / Churches of Christ, there are 18 hymns by Charles and John Wesley. When we sing their great hymns, such as "0 for a thousand tongues to sing my great Redeemer's praise" is that not a kind of fellowship? — *the Editor*

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## UNITY: A GIFT TO BE RECEIVED

We are suspicious of free gifts. Life teaches us that there are no free lunches, not really. There are strings attached, we assure ourselves, even when a gift appears to be free. We even seem embarrassed in the face of something really free. Ours is a "do it yourself" culture, and we don't want to be indebted to anyone. Perhaps it is our pride, but we hardly ever allow ourselves to say a meaningful, "Thank you." We lust for complete self reliance and are uncomfortable at the thought of really needing anyone else.

This is what makes marriage a beautiful relationship and not just something to endure. The wife who gets the message "I need you" from her husband will be a happy wife, and the husband that conveys that feeling to his wife is doing himself a favor. There are lots of reasons why Ouida and I have a good marriage, but an important one is our dependence on each other. The message "I need you" is mutually conveyed and it is unequivocal.

At Christmas gatherings my family used to exchange gifts for our children when we didn't bother to give each other anything. I recall one of my brothers asking his wife, when his daughter received an unexpected gift, "Is that covered?" We may agree with our Lord that "It is more blessed to give than to receive," but we have hardly learned the grace of receiving without giving. Is that covered? is typical of our age, for we cannot bear to be in anyone's debt.

Is this why we have trouble believing in the free grace of God? Unconditional grace, no strings attached! It is indeed a free lunch, yea, an eternal banquet and we don't have to be good enough or wise enough or right enough to "Come to the feast." Once we learn that we are "put right with God," which is what it means to be saved or justified, not by any works on our part, but only by faith in what He has done for us, then religion will be joyous and not burdensome. The joy of receiving, abundantly and overwhelmingly, freely and unconditionally, is foreign to many of us who have not yet learned to receive. So long as we believe Satan's lie that "We have to do something to deserve it," we will miss the greatest truth in human history, the saving power of God's free grace. Thanks be to God for His indescribable gift!

If we could see unity in this light, as a gift to be received, it would simplify the problem of division among Christians. We have difficulty seeing it too as a free gift of God's grace, ours for the asking. Unity is ours to attain, we suppose, through such efforts as unity forums and ecumenical conclaves, or by "working Out differences." That unity is a gift to be received is as difficult for us to comprehend as any other dimension of God's magnanimous grace.

Our response is to accept the proffered gift, and then to safeguard it in our hearts and in our relationships with others. This is what Scripture mandates: "Make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3). Unity is the Spirit's to give and ours to receive and preserve. Even the resources for securing the gift are from the Holy Spirit: "Be completely humble and gentle; be patient, hearing with one another in love" (Eph. 4:2). These gracious resources, humility, gentleness, and loving forbearance are named in Gal. 5 as "the fruit of the Spirit" while "factions, parties and divisions" are referred to as "acts of the sinful nature," as the NIV renders it.

Our Lord's greatness was his humility before God. He completely forgot self in his devotion and commitment to his Father's will. It was in humility that he received the gift of the Spirit from God: "I have given them the glory that you have given me, that they may be one as we are one" (Jn. 17:22). The glory he received was God's presence. God's Spirit; the glory we receive from Christ is his presence, his Spirit, which is the Holy Spirit.

Pride is the parent of faction and division, pride of egoism, partyism, and institutionalism. Pride is too full of self to receive the free gifts of God's grace. Being self-sufficient in its own strength, pride trusts in its own creation, partyism. This is why the proud and haughty person has more interest in drawing the party line than in accepting the gift of unity.

The Spirit gives the gift of unity only to those who bear the fruit of humility and longsuffering, for unity is preserved only in an atmosphere of loving forbearance. Hate, rivalry, and ambition nurture partyism. "Love suffers long" is the spirit of unity. — *the Editor*

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*Travel Letter...*

## RETURN TO PRINCETON

I am writing this account from historic Princeton. Across the street from where I sit in Erdman Hall on the campus of Princeton Seminary is the charming old house where Albert Einstein once lived. When I was a student here 40 years ago I would now and again see the famous scientist slowly walking along the tree-lined Mercer Street with some renowned visitor at his side, his silky white hair blowing in the breeze. They came here to see him from all over the world.

Tourists are forever asking where Einstein lived. "That doesn't mean they're interested in physics or the theory of relativity," a professor said to us, "but to see where 'one that made it big' lived." Then he added, drawing upon an idea from Blaise Pascal, "They reduce Einstein from the order of the mind to the order of the body," by which he meant they esteem bodily desires (fanfare) above intellectual virtue.

A few blocks away is Princeton University with Nassau Hall at the heart of the campus. British troops were quartered there during the Revolutionary War and George Washington returned there after winning the battles of Princeton and Trenton to receive expressions of gratitude from the local citizens. A painting of Woodrow Wilson, who was a president both of the university and the United States as well as governor of the state, graces one of the elegant walls in Nassau.

The Institute for Advanced Study, where Einstein worked, is nearby, as is Westminster Choir College and the Center of Theological Inquiry. The latter is a new institution, the purpose of which is to discover ways in which faith, learning, and life can be integrated. Its staff has no responsibilities except to think and write about how to narrow the gap between faith and reason, and science and religion.

Ouida gave me a 10-day leave of absence from home so that I could come here and attend my 40th class reunion and remain to do research in the seminary's great library. I'm seeking to learn more about the meaning of the Lord's Supper, part of which I share in this issue. The library is now computerized. When I asked the computer how many items the library had on the Lord's Supper, the answer was 1,054, which should he enough to keep me busy. It will on command bring the items to the screen one by one and tell you where they are in the library.

When I asked it if it had anything by Leroy Garrett, it told me yes, two items: my book on the Stone-Campbell Movement and on microfilm my Ph.D. thesis at Harvard. A Ph.D. student here at Princeton did her thesis on the same subject as mine and the faculty advised her to study mine, and so they ordered a copy from Harvard on film. I met her on graduation day, and she told me she disciplined herself not to read my thesis too carefully lest it influence her own conclusions. The independence of these women! We had our picture taken together and she is going to send me a copy of her thesis, which is entitled *The Eschatological Jerusalem,* while mine is *The New Jerusalem.* She is the age of my daughter. Her grandmother, in a wheel chair, was there to see her graduate, and she told me that when her granddaughter received her Ph.D. she nearly came up out of that chair!

Another newly-made doctor that interested me was an oriental who was converted to Christ in Singapore by Ira Rice, missionary of the Church of Christ. After attending Rice's Four Seas College, he went to Pepperdine, which was the beginning of his fall from grace. Coming to Princeton was the end. Now withdrawn from by the ones that brought him to Christ, he is referred to as "a man without a church." He knows of course that he still belongs to Christ and his church, but most of us suppose that we should work within some denominational structure, and we all do. Our oriental brother will probably identify with the Presbyterians. Do we destroy the work of God with our traditions?

Another interesting new Ph.D. is Paulos Gabre Yohannes, a bishop of the Ethiopian Orthodox Church, who spent seven years in prison in Addis Ababa before coming to Princeton. He was imprisoned by the Communists because he was a Christian leader, and he was severely persecuted in an effort to get him to renounce his faith. He told me that his bed was a concrete slab, but, he added, "That is better than a soft bed!" There is no more religious freedom in Ethiopia than there is in the Soviet union, and many are in prison,

their crime being that they are Christians. When the bishop received his degree, in clerical attire rather than an academic gown, he turned to the audience and gave his blessing, extending the gold cross that hung on a chain about his neck. He has little hope for freedom in his homeland, and should he return he would again be imprisoned or even executed.

My main reason for coming to this area at this time is to conduct a seminar at the Liberty Street Church of Christ in Trenton in celebration of the bicentennial of Alexander Campbell's birth, which follows my sojourn in Princeton. Ouida and I served that church when we attended Princeton, and it was we, for while Ouida was not enrolled she went to class with me and took the lectures in shorthand. Each day I'm here alone I not only wish for her but see her in my mind's eye, walking the campus as a young woman. She and I, along with Ralph Graham, with whom we worked at Trenton, would brown-bag it for lunch in the old library basement. I figure that that great fellowship took place just under where the bank of computers now stand in the new library.

Through the years I've teased Ouida about how she once cornered the then young Prof. Bruce Metzger in our car and plied him with Scriptures on baptism by immersion for remission of sins. He had no way of escape! To his credit, he listened respectfully. Ouida of course was right as well as polite. The other night when I saw the now aged professor, recognized widely as an eminent New Testament scholar, he remembered Ouida. But who wouldn't remember Ouida, especially someone she once cornered in the backseat of an old Chevrolet!

But we've all come a long way. While I was the first from the Church of Christ to graduate from Princeton Seminary, though not the first to attend, there are now several every year, and there is now one of us on the faculty. Time lays a heavy hand on men and institutions alike. Virtually all my professors of 40 years ago have passed on and many of my classmates. And the life of each alumnus has been smitten by some tragedy, divorce not being the least. I was surprised to learn that the most prominent member of our class, a powerful Presbyterian preacher, divorced his wife after decades of marriage and took another wife. The reason? Neglect of the wife, according to the minister who told me the story. Something is terribly wrong when our spiritual leaders, presumably the best educated in heart and mind, choose to renounce their conjugal vows and dissolve their marriage.

Several of the speakers during alumni week referred to the marriage crisis, the key word being commitment. Our whole culture is increasingly described as bereft of commitment, whether toward family, work, country, God, or any worthy cause. Our culture is now seen to be so secularistic that it is described as "post-Christian." But if

Christianity is dying in the West, there is hope for it in the East. In Buddhist Korea, for example, one in five has become a Christian in recent decades, and the churches are large and vibrant. And it is estimated that by the turn of the century there will be more Christians in Africa and India than in all the West.

This being a Presbyterian seminary (though 40% of the students are from other churches), several references were made to the decline in membership of the United Presbyterian Church. The president of the seminary, a Presbyterian educated at Pepperdine (He told me that Ralph Wilburn was his mentor), told the alumni that their denomination is smaller and older, and if the present decline continues that by 2025 the membership total will be zero. He gave two reasons for this: "We've never been good at evangelism and we cannot keep our kids, who don't seem to care. One of the professors added these figures: the UPC has lost an average of 58,000 yearly for the past two decades, or 21% of the membership. Most all mainline Protestant churches have declined in about the same proportion, including Churches of Christ.

The highlight of alumni week was four lectures by Prof. Diogenes Allen, who favored us with one of the jokes about his first name. You remember that Diogenes was an ancient philosopher who trod the streets of Athens with a lantern looking for an honest man. Well, when the old philosopher was recently seen on the streets of Paris and was asked what he was looking for, he said he was looking for an honest man. When he was afterwards seen in London and was asked what he was looking for, he replied that he was looking for an honest man. When he was seen in New York and was asked what he was looking for, he said, "I'm looking for my lantern!"

Speaking on "Apologia A.D. 2000," Prof Allen really challenged us to do some hard thinking about the church's mission in our post-Christian, secularistic world. Here are a few of the goodies that I jotted down.

—Jesus didn't come so that we wouldn't have to suffer in this world, but to make suffering meaningful.

—When Peter confessed Jesus to be the Messiah, Jesus told him he would have to suffer, which must have shocked Peter since this was contrary to the Jewish concept of the Messiah.

—The universe is good but not perfect. Only God is perfect.

—Jesus Christ is Lord, with or without us.

—God's love is what He does; it is not feelings.

—Christianity is true! This is a shocking statement in our secularistic culture.

The American Academy of Religion may be prestigious, but they do not believe.

—Jesus' greatness was at the order of the heart ('1umility before God). Nero was greater at the order of the body (ambition, secular power) and Einstein was greater at the order of the mind (intellectual achievement). When the professor made this point I concluded that we could say, unless we make Jesus into some kind of magician, that Babe Ruth could out hit him, Paul Newman could out act him, and Frank Sinatra could out sing him, but whoever outlived him or who has ever been so close to the heart of God?

—God pulls back to make room for what is not God; that is humility.

It was an invigorating working vacation. I did take time out to dine with Chaplain Talmadge McNabb of Pemberton, NJ., and his wife Perke, who are dear friends of many years. And I saw an Agathe Christi play on the Princeton University campus with Billy and Jeanie Henry, who minister to the Liberty St. Church of Christ in Trenton. Agathe crossed me up again, for I didn't even come close to identifying the murderer. This time around it was the detective himself who was the culprit, the one investigating the crime. That shows how secularistic our world has become! — *the Editor*

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## ARE WE TO PRAY FOR THE HOLY SPIRIT?

I was recently a guest in a class at a Church of Christ in Dallas where the question was raised as to how we might in a practical way realize the Holy Spirit in our lives. The class had three distinguished visitors, all professors, one from Pepperdine, one from ACU, and one from our Biblical Institute in Austin, all friends of mine and all fine men and excellent scholars.

It was an interesting and informative discussion, especially the input from the professors. The class seemed to be of one mind that the Holy Spirit does indeed indwell the believer, which reflects an encouraging change for our people. Many among us still see little in the ministry of the Spirit in our lives apart from what the Bible does, and not a few still equate the Spirit with the Bible. And it is still common to hear the dubious refrain,

"The spirit operates only through the Word." I recently listened to a tape recording of a debate between two of our brethren (Guy Woods and Given Blakely) in which one of them categorically denied the personal indwelling of the Holy Spirit.

Even though most of the class believed in the presence of the Spirit in the life of the believer, they appeared to have a problem with the question raised. I detected remnants of the old Spirit/Bible mentality, for no one who spoke dared to suggest that the Holy Spirit might work powerfully in our lives quite apart from the Scriptures themselves. That we either receive the Spirit or are ministered to by him only in reference to the Bible is a belief that pervades the thinking even of our more open brethren. Those in the class were left to conclude that if they want more of the Holy Spirit in their lives they are to get closer to the Bible. Nothing was said about prayer, and there was no suggestion that there might be truth in what we sometimes sing, "Beyond the sacred Word I seek thee, Lord."

I was left to wonder how one goes about realizing and appropriating the Holy Spirit *in a practical way,* which was the question at hand, by simply studying the Bible more. I can see the frustration of a grieved and troubled soul leafing the Bible in quest of the comfort of the Holy Spirit. It is true, of course, that the Spirit ministers to us through the Bible, but there is much more to it than that. There is no evidence either in or Out of the Bible that the Spirit restricts himself to the written Word.

Surely Paul had far more than that in mind when he prayed: "that the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints." The Spirit opens up our inner eyes so that we can really know and appreciate the glorious hope that is ours. When our Lord promised to send "another Comforter," one like him, he surely had more in mind than the Bible. In fact, the earliest disciples had the Holy Spirit before they had the Bible.

While it did not seem appropriate to say so in the class, I did point Out to a few afterwards that Jesus gives us a simple and practical way of receiving the Holy Spirit: *asking God!* When he promised "Seek and you will find, ask and it will be given you," he was probably referring to the Spirit. It would certainly include that, for in Lk. 11:13 he says, "If you, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him."

Does this not mean that we are to ask for a deeper and fuller visitation of the Spirit even if he already indwells us? We can rightly believe that we receive the Spirit when we believe in Christ and are baptized, for Acts 2:38 makes that promise. And Acts 5:32 says we receive the Spirit when we obey Christ. Eph. 1:13 shows that the Ephesians receive the Spirit when they became Christians.

But to those Ephesians the apostle also wrote "Be filled with the Spirit" (5:18), which either means that receiving the Spirit and being filled with the Spirit are different or that being filled is a continuing experience growing out of the initial reception. If Paul would urge them to be filled with the Spirit, it would surely be appropriate for them to pray for that continual filling.

We know God, but we can pray to know him better. We love Christ, but that love can grow stronger through prayer. We received the Spirit when we were baptized, but we are promised a continual filling, a more glorious presence by seeking and praying. Every day we can get on our knees and ask God to fill us more and more with His Spirit.

What more practical way is there to make the Spirit more relevant to our lives than to be filled with the Spirit, and that by seeking, knocking, and asking. *He gives the Holy Spirit to those who ask Him.* What a glorious promise that is! — *the Editor*

By the Holy Spirit I mean that which dwelt in Jesus, that Spirit of God which animates the body of Christ, that promised Spirit which dwells in the church of the living God. This is the spirit of holiness which is received in consequence of our union with Christ, after we have put on Christ in immersion.-- Alexander Campbell, *Mill. Harb.,* 1830, p.357

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## HOW GRANNY DEALT WITH WORRY

Ben Boothe

It was the Christmas of 1987. Most of the family was in the kitchen, eating and playing a table game. Uncle Jim, Granny, and I were in the den.

"Sometimes, I am so lonely!" said Uncle Jim. "Often, I will turn on the T. V. just to be with someone... And at night, problems all become larger. When I awake at 3:00 or 4:00 a.m., it is scary and I worry. Now I understand my Dad. When I was a little child in west Texas, I would hear him get up at night, walk around the house. He worried so that he would become physically sick and I could hear him in the bathroom. As a child, I didn't understand it—but now I do!"

And I answered, "My life is that way. Sometimes it seems that I carry a bundle on my shoulders all of the time. Every problem seems so heavy to bear."

Then Granny spoke up. She hadn't said much all night. She was in her eighties, old and shrunken. But her mind still full of vivid memories. She still loved a good story and better still a good laugh. And she wasn't about to let this negative line of thought continue.

"You boys speak of how hard your lives are, and how you worry. My life was hard. Stuck on that dry land farm out in west Texas. Why, I carried a baby on my back and picked a bale of cotton one day just so I could have enough money to buy clothes to keep my boys warm. While I was picking cotton, I laid Jim Bob (then a baby) in the field on the ground because I couldn't carry him and the cotton sack too. Later I went to check on him and there was a big rattlesnake crawling right up to him. It just made me sick with fear. You know what I did? I killed that snake and went about my business! We had a life to live."

"My husband was a worrier and time and again. I'd tell him, 'Noel, we'll work it out'...and you know what happened? Every time, we did. Just like that snake. Deal with the problem—worrying doesn't help—everything will work out."

There it was. A clarion call—a message from the past to the present that the wisest philosopher couldn't beat. My old gray Granny teaching her son, and grandson to stop feeling sorry for themselves and not fall into the destructive and unproductive rut of worry and fear. I admired my Granny so much that Christmas night—I took her little body in my arms and held her tight to my side. She looked up and smiled and said, "Now remember, things will all work out, you listen to your Granny." And we laughed together. Because Granny loved to laugh.--9800 *Verna Trail North, Fort Worth, Texas 76108*

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Worry is interest paid on trouble before it becomes due.-- *Dean Inge*

The reason why worry kills more people than work is that more people worry than work. --*Robert Frost*

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## OUR CHANGING WORLD

While at Princeton I came upon some sobering statistics, some facts that bring home to us how much our world is changing. Americans have less interest in having children than ever before. During the 1970's ten million had themselves sterilized. In the 1950's each woman of child-bearing age had 3.7 children. Today she has only 1.7 children, which falls short of the 2.2 that is required to hold our population at present level. In the 1950's 70% of the families had a stay-at-home mother. Today it is only 15%. The fastest growing category of families is the single-person household. There are now more of them than the

"typical" several-persons home. And these days 40% of women with young children work. The number of women in the work force continues to climb while the number of men decreases. And for the first time in our history we now have more women enrolled in college than men! College is no longer the royal road to success, especially to men. Men are allowing women to take over our world. There is more divorce, more porn, more pot than ever before. Any sign of hope? Yes, there are signs of continuity with the past. High school kids are answering some questions the same way their grandparents did in the 1920's, such as believing the Bible to be the best guide for life.

The Orthodox Church is this year celebrating 1,000 years of Christianity in Russia. By official estimates there are 40 million professed believers in Russia, out of a population of 280 million, but the actual figure maybe much higher. Mikhail Gorbachev recently met with leaders of the Orthodox Church in the Kremlin, the first of its kind in 40 years, and promised more freedom for the church.

Churches of Christ are growing at a phenomenal rate in Ghana, Africa. There are now more than 400 congregations and 70,000 members. In 1983 more than 2,000 Churches of Christ from all over the world cooperated in emergency food relief in Ghana, which is one reason for the rapid growth. More recently as many as 5,000 churches have joined hands in feeding masses of hungry people in both Ghana and Ethiopia.

J. James Albert's *California Letter (*Box 811, Corcoran, Ca. 93212), a mimeographed mail-out, is significant in that it reflects changes taking place among our brethren in the one-cup, non-Sunday School Churches of Christ. In a recent issue Dallas Burdette is quoted as saying, "In my advancement in the knowledge of the Scriptures, I soon came to the realization that we are not one in opinion, but we are one in Christ. It is not that we are reconciled to all the views of each other, but that all of us have been reconciled to God through Christ who makes us one body." You can be put on the mailing list for the asking.

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## READER'S EXCHANGE

The debate in Joplin on instrumental music went well. There were about 900 present, 90% of them from the non-instrument fellowship. I believe we made friends out of some who before felt estranged. *—Don DeWelt, Joplin, Mo*

I continue to enjoy *Restoration Review* and your open and candid appreciation of our historic struggles and your clear presentation of biblical materials. *Canada*

Your piece on the Adventists was excellent. If they did not hold Saturday as their Sabbath and simply met on that day as we do on Sunday, their meetings would almost be without fault. I hold that Sunday is no holier than Saturday or any other day. Every day is equally holy to God in my opinion. *Buff Scott, Cherokee, Iowa*

(Sunday may not be holier, but is it not in a special sense "the Lord's day" while the other days are not? And is it not significant that the early Christians ceased meeting on the Sabbath and made "the first day of the week" their day to break bread in remembrance of Jesus Christ? *—Ed.)*

I remember a statement you made in an article back in 1982: "It is inconceivable that anyone who dies loving God will be lost." I believe that proposition and its truth has strengthened me in this conflict over the nature of baptism. — *Texas*

(Yes, humility before God and a love for God are basic to acceptance by him. A statutory command like baptism is necessary to the degree that one understands his relationship to it. Because of a sincere, loving heart one may be accepted by God who does not yet have a covenant relationship with him, as in the case of Paul who received mercy "because I did it ignorantly in unbelief' (I Tim. 1:13). Since Paul always loved God and was always sincere (Acts 23:1), God kept him on radar and brought him safely in. But Paul, as I understand it, did not have covenant relationship (in Christ) until he was baptized. *—Ed.)*

Some years ago I was so legalistic that I'd argue with anybody over the color of his socks. It is so wonderful to he free of all that. I've wanted it so much for my brothers and sisters in the Lord. *Ed Shroyer, Pekin, Illinois*

We were disappointed that you missed the gathering at Bering Dr. Church of Christ in Houston, and you missed receiving your Marty award, along with Carl Ketcherside. You worked a lifetime for the award and then missed the presentation of it! *—Cecil and Lea Hook, New Braunfels, Tx.*

(The Marty award, as I understand it, is a fun thing, or at least no more than half-serious. It is awarded to those who almost became martyrs but not quite. What I like about it is that it injects a bit of humor into our deliberations which are often too stodgy. We as a people need to take ourselves less seriously, even to laugh at our-selves more. And we can probably find some things to laugh about! — *Ed.)*

## Summer Plans

While Ouida and I will stay close to home most of the summer caring for Mother Pitts, we will he out amongst them somewhat, with Ouida making a short trip or two. In June Ouida helps to prepare for the wedding of her niece who lives here in Denton and is dear to us both.

On July 24 I will he guest speaker at the Lake Highlands Church of Christ in Dallas. In July I will take my grandson on our annual trip to Lampasas, Tx., and later in the month to Washington, D.C., a trip I have promised him for years. From there we will go to Milligan College for the School of Ministry and Family Camp, Aug. 1-5, where I will be teaching. After that he will fly home and I will go to Mid-South Christian College in Memphis for a week of teaching, Aug. 8-12. Ouida will go with me, the Lord willing, to visit Random Rd Chapel in Arkansas City, Ks., Aug. 21, a church that has long supported our publication efforts and where we have some very special friends. Sept 10-11. I will be with First Christian Church in Lawton, Ok. to help them celebrate the Campbell bicentennial. In the meantime I'll be preparing for India in October, and hopefully both of us for New Zealand in November to take part in the World Convention of Churches of Christ. But we will not be mailing this paper in July and August. We will see you in our September issue, and we hope you have a blessed summer. — *the Editor*

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## BOOK NOTES

Thanks to College Press we have an impressive library of titles about our heritage in the Stone-Campbell movement. If you are interested in our history you'd do well to obtain these reprints while they are still available: *The Fool of God* by Louis Cochran, a novel-biography of Alexander Campbell, $12.50 postpaid; *Alexander Campbell: Preacher of Reform and Re-former of Preaching,* by Alger M. Fitch, $12.50 postpaid; *Moses Lard: That Prince of Preachers,* by Kenneth Van Deusen, $15.50 postpaid; *Biography of Barton W. Stone,* by B. W. Stone and John Rogers, $12.50 postpaid; *Captives of the Word*, by Louis and Bess Cochran, a bird's eye view of the movement from the days of Stone and Campbell to the present, $13.50 postpaid; *Biography of Thomas Campbell, Advocate of Christian Union,* W. H. Hanna, $12.50 postpaid.

We can also supply another significant reprint, *The Gospel Restored,* by Walter Scott, which is one of the more substantive works of our heritage, $15.50 postpaid. Also *Raccoon John Smith* by Louis Cochran, which is rich in Americana as well as the story of one of our greatest evangelists, $12.50 postpaid.

Also for your Restoration library is *The Memoirs of Alexander Campbell* by Robert Richardson at $23.95 postpaid, *and The Life of Elder John Smith* by John A. Williams at $15.50 postpaid.

For the story of the whole movement we recommend our own *The Stone-Campbell Movement, An Anecdotal history of Three Churches* by Leroy Garrett, which is especially appreciated by the non-specialist who wants to know what happened and why. We have had extraordinary expressions of appreciation for this book. We are so confident that you too will appreciate it that we could offer it on a money-back guarantee. $21.95 postpaid.

Our readers must be interested in women's ministry in the church, for they are reading *Call Me Blessed* by Faith Martin, which contends that women may scripturally have a greater role than the male-dominated church has given them, and yet it is a balanced view. We have a new supply and will send you a copy for $8.95 postpaid.

You will remember that we do not publish in July and August. The next issue will be the September number.

We still offer a free copy of *The Stone-Campbell Movement* by Leroy Garrett when you send us a club of eight subs (new or renewal, your own included) at $3.00 per name, a total of $24.00. Otherwise sub rate is $5.00 per year or $8.00 for two years. But you must request the book.

We will also send you 18 back issues of this journal, selected at random by us, for only $3.00.

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